

1879.	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	1880.	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
JAN.	5	6	7	8	9	10	11	JAN.	11	12	13	14	15	16	17
	12	13	14	15	16	17	18		18	19	20	21	22	23	24
	19	20	21	22	23	24	25		25	26	27	28	29	30	31
FEB.	2	3	4	5	6	7	8	FEB.	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
MARCH.	23	24	25	26	27	28	29	MARCH.	22	23	24	25	26	27	28
	2	3	4	5	6	7	8		29	1	2	3	4	5	6
	9	10	11	12	13	14	15		7	8	9	10	11	12	13
	16	17	18	19	20	21	22		14	15	16	17	18	19	20
	23	24	25	26	27	28	29		21	22	23	24	25	26	27
APRIL.	30	31						APRIL.	28	29	30	31			
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30					25	26	27	28	29	30	
MAY.	4	5	6	7	8	9	10	MAY.	2	3	4	5	6	7	8
	11	12	13	14	15	16	17		9	10	11	12	13	14	15
	18	19	20	21	22	23	24		16	17	18	19	20	21	22
	25	26	27	28	29	30	31		23	24	25	26	27	28	29
JUNE.	1	2	3	4	5	6	7	JUNE.	30	31					
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30							27	28	29	30			
JULY.		1	2	3	4	5	6	JULY.			1	2	3	4	5
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30	31				25	26	27	28	29	30	31
AUGUST.						1	2	AUGUST.	1	2	3	4	5	6	7
	3	4	5	6	7	8	9		8	9	10	11	12	13	14
	10	11	12	13	14	15	16		15	16	17	18	19	20	21
	17	18	19	20	21	22	23		22	23	24	25	26	27	28
	24	25	26	27	28	29	30		29	30	31				
	31								6	7	8	9	10	11	12
SEPT.	7	8	9	10	11	12	13	SEPT.	12	13	14	15	16	17	18
	14	15	16	17	18	19	20		19	20	21	22	23	24	25
	21	22	23	24	25	26	27		26	27	28	29	30		
	28	29	30						3	4	5	6	7	8	9
OCT.	5	6	7	8	9	10	11	OCT.	10	11	12	13	14	15	16
	12	13	14	15	16	17	18		17	18	19	20	21	22	23
	19	20	21	22	23	24	25		24	25	26	27	28	29	30
	26	27	28	29	30	31			31						
NOV.	2	3	4	5	6	7	8	NOV.	7	8	9	10	11	12	13
	9	10	11	12	13	14	15		14	15	16	17	18	19	20
	16	17	18	19	20	21	22		21	22	23	24	25	26	27
	23	24	25	26	27	28	29		28	29	30				
	30								5	6	7	8	9	10	11
DEC.	7	8	9	10	11	12	13	DEC.	12	13	14	15	16	17	18
	14	15	16	17	18	19	20		19	20	21	22	23	24	25
	21	22	23	24	25	26	27		26	27	28	29	30	31	
	28	29	30	31					2	3	4	5	6	7	8

Organization of the first Protestant Church in Alaska

On the 10th of August
1877 Rev Sheldon Jackson D.D., &
Mrs A. R. McFarland reached At-
tunagut to Commence Presby-
terian Missions in Alaska &

finding an independent
Indian Mission School, which had
grown up under the labors of Philip
McKay, a Timpsean Indian, they
reorganized it & placed it upon a
permanent basis under the care
of the Board of Home Missions

After making the necessary
arrangements for the Mission Dr
Jackson returned to the States leaving
Mrs McFarland in charge, with
Philip as assistant.

In August 1878 the Mission
was reinforced by the arrival of Rev
S. Hall Young, who entered upon his
work with zeal & success.

On the 3rd of August 1879, taking
advantage of the presence of Rev Henry
Kendall D.D. Sec of the Board of Home
Missions, Rev Sheldon Jackson D.D.,
Rev A. L. Lindsay D.D., & Rev W. H. R.
Corlies M.D. proceeded to the formal
organization of a church. Twenty
three members were received, eighteen
of whom were Indians. Among the
latter were four Chiefs of the Slickline
Nation.

~~Recherches~~ X Thompsonianism

Organization of the first Protestant Church in Alaska

On the 10th of August 1877, Rev
Sheldon Jackson & Mrs A. R. Mc
Farland reached Fort Wrangell
to Commence Presbyterian Missions
in Alaska. In the Spring of 1876

Some Christian Indians from Fort
Simpson British Columbia, visited
Fort Wrangell in search of work - While
they they commenced services on the
religious service on the Sabbath &

for Employment, were a few Christians from Rev Thos Crosby's Mission at Fort Simpson.

When the Sabbath came they refused to work - Held a Service

... of their number as teacher & preacher.

Taking Control of this Mission they reorganized it & placed it upon a permanent basis under the care of the Board of Home Missions.

Mrs McFarland was placed in Charge & Philip retained as Assistant Teacher.

In the fall of 1878 Rev S. Hall Young reached the Mission & entered upon the work with great Energy and Success.

God - That he was a sinner - very
sent his son to wash away his guilt
Believed that God had given him
a new heart. Loved to pray to him
daily for strength. Wants only one
mind towards Christians. Greatly
encouraged by the visit of so many
ministers.

Matthew Sha Kats "Formerly blind
in sin - Very long time in sin,
thinks God has changed his heart
& he wants to come out on God's side
Has had much trouble & wants the
help of the Church & of God. Learned
of God that Jesus died for him. Now
carries his sins to God & has hope".

Aaron Kohanow. Understands
very solemn thing to join the Church
disciples don't understand as well as
white men about it. Willing to go on
looking to God to help him. Under-
stands how Christ has spoken must
be born again. He wanted the new
birth. Ask God to give him new
heart. God hear him. Takes his
sins & troubles to God".

Annie (Aaron's wife) She was
sick & told God. Wanted to walk
with God's people. Always bad
because she did not know about
God. Now she knows about him &
wants to follow him. The Lord Jesus
knows that she is a sinner & He
died for her".

Martha (wife of Moses) Has
learned about God and Christ & wants
them to have pity on her. Will try
to obey God as long as she lives. Not sin

them to have pity on her. Will try
to obey God as long as she lives. Not in
her own strength, but prays God for
Strength. Daily pray God to have pity on me

^{Jonathan Katanika}
~~Kachese~~, "Willing to try to obey
God. Know how God's pity on us
Died for me - pains for my sins -
pities me - teaches me to live right
Try to do it. Give my heart to him
I do not disbelieve about God - how
he saved me - I know it. I nearly
lost. He stretched out his hands &
pulled me back - I feel it

Willing to leave all earthly things
Want to live as God says. Not my
Strength, only if God helps. Don't
say this to make men believe.

God knows my heart, I want
to live in his sight. When a boy
I went to Victoria & heard some one
say the Son of God die for people's sins
I did not know then.

When sickness come, then I
ask the Son of God to save me
Didn't ask. Sickness go away, but
he save me. God heard me &
therefore I believe."

John Kadishan "Yes true
the Lord die for us. Why disbelieve
when he suffered all pains for us.
He came for our sins - I know it
when a boy, but did not take it in
my heart. Now I take it in.

Bible tells us one brother - one heart
I try to love all who love Jesus - Try
to love my brethren & sisters - to live
Straight. God's Spirit now in

to love my Mother & Sisters - to live
Straight God's Spirit now in

in me, I know it. I believe it with
all my heart. When I first went
go to hear Mr Young, I hear the truth
I fight against it. Temptation
hold me back But I could not
stand it longer I must go & talk
with Mr Young I fight the truth no
more. Now I love the truth.

Kwen Kah (wife of John) "When
Philip was here, he stay at our house.
He was sick. I go to hear him preach.
He go back to the house & was sick.
He pray again & get what he pray
for. Then I thought I pray too &
God heard me, then I happy.

I like to give all my badness & give
it to Christ & he takes it. I like to
live as a Christian, help the poor,
pity the sick. I came to tell
all my heart before these Gentlemen
I tell it all to God."

Isaac Kasch. "I came to Mr
Young first time last winter & say I
wanted to be his friend & friend of God.
People say you turn your heart to God
& laugh at me. I say nobody
business what I do. I mean to give
God. Long ago we blind - all in
darkness. We call every the Crows
& Everything god. But God pity us (+fish)
& give daylight. He don't want us to
die all together - he pity us. Not
want for me to believe in God - that Jesus
is the Son of God. I feel different in

to me mark, my old fashion heart
was different. I feel my heart is
clean now & live different. I
quit all earthly things - try to do right
& pray God. I want to be fast
in God's way. If in a canoe, my
friends come in another canoe &
try to go before me, I paddle as
hard as I can. I do not want
them to go before me. I want to go
fast. So I want to go fast toward
God."

Jeremiah O'unk "I love
God & want to be a Christian.
When young my hair was black
and I never heard of God. Now
I am getting old. My hair is white
& I hear about God. I want to love
him & obey him.

Sometimes I heard about God
At Simpson people say, believe God
& I would be saved. I try to be-
lieve him. I give my heart to God
I want to do what is right.

I am a sinner. I always do
bad before God, but when I heard
Jesus die for my sin, I believe.
Formerly I felt bad & strike

Mary an indian buried his old
heart in the ground & left there his
old ways

Was in the habit of drinking Hoochen
Came to Mrs M. A. & wanted her to draw
up a pledge which he signed with his
mark. "I no more drink. I no
lie not one inch. I no make shame
on your face

BY THE RIGHT REV. R. MACHRAY, D.D., LORD BISHOP OF RUPERT'S LAND.

sionary. Athirst for the water of
life, what a pity that we should have
to tell those poor people that our
Church is too poor to send them the
Gospel. Oh, that men and means
were ready for the Master's use.

At the organization of the Church
at Ft Mangell, it was put to
vote unconstitutionally to deliver
to the Presbytery a Charge. A few
Americans voted in favor of it.
It was neither interpreted to or ex-
plained to the Indians, who composed
all most the entire Church.

INDIAN MISSION WORK IN BRITISH COLUMBIA.

BY J. E. M'MILLAN.

II.

THE consistency and religious zeal of the converted Indians are as remarkable as praiseworthy. It is customary in the spring of the year for a number of the Fort Simpson Indians to go to the mines at Cassiar, finding employment on the way as packers. During the spring of 1876 several Tshimpsean Indians engaged to pack a quantity of goods for a company of miners, and worked faithfully day after day until Saturday evening came, when tents were pitched. Sunday morning the miners prepared to proceed on their journey, but were quietly informed by their native packers that they could not do so, it being the Sabbath day, on which they would do no work. The miners stormed and swore and threatened what they would do if the Indians did not proceed, but all to no purpose; they would not move, so the miners had to yield to circumstances they could not control, and keep the Sabbath day. The reading of the Bible and singing hymns occupied the time during the day, and on Monday morning they proceeded on their journey, all the better for having enjoyed a day of rest.

Fort Wrangel is the chief stopping-place for miners and traders going to and returning from the Cassiar mines. Besides a military and an Indian camp, there are a larger number of miners and traders who make that their place of rendezvous and residence. A more ungodly place could scarcely be found on the face of the earth. The population was almost wholly given over to drunkenness, gambling, and debauchery of the worst kind, and there were none to reprove their wickedness until the spring of 1876, when several Fort Simpson Indians arrived there *en route* for the mines. As the river was not free of ice, the town was full of people awaiting the opening of navigation, our Indian friends among the rest. In the face of the most adverse circumstances—mocked and jeered at by many of the “superior” white race—

were sent forth to preach the Gospel to the unreached tribes. The Sacred Scriptures were placed in the hands of red men, and they were taught to read their blessed truths. Within the last year 2430 copies were issued by the American Bible Society for circulation among the Indians in various parts of the country;

our title-page, that Brainerd, "the Apostle to the Indians," so long lived and laboured. "Shaking off all links, and films, and trappings of the world;" with zeal for the honour of God as a consuming fire, and an insatiable longing for souls, he went among the Indians saying, "I have nothing to lose, nothing to do with earth, only may I promote the knowledge of my God; farewell earthly comforts, and friends the dearest, if only the Kingdom of Christ may be advanced."

He was not alone, for, from the surrounding hunting-grounds, and from the far-off wilderness, Indians of various tribes heard of the man who loved them, and came long distances to visit him in his log-hut.

Each convert in his turn became a messenger of mercy, and many pleaded that he would come and teach them too. He went, and preached Christ in His fulness, ready to meet the red man's deepest need. Souls were saved. Cannibalism and cruel savagery gave way before the doctrine of the

cross. Christian Churches were formed, and preachers from among the Indians themselves were sent forth to preach the Gospel to the unreached tribes. The Sacred Scriptures were placed in the hands of red men, and they were taught to read their blessed truths. Within the last year 2430 copies were issued by the American Bible Society for circulation among the Indians in various parts of the country;

Cushman, at the westerly verge of the Dominion, close by the mighty waters of the Pacific, was planting the same cause, and, in an Indian wigwam was telling of Him, whose kingdom shall

"Stretch from shore to shore,
Till suns shall rise and set no more."

*How long for a Missionary
They say how long before a
Missionary come? How long?*

The people have become convinced that the Lord is the true God & many are beginning in simplicity & ignorance, yet with earnestness & faith to supplicate a throne of mercy heavenly grace for light, wisdom & strength. From many a wigwam where but a few short months ago idols were revered & demons invoked, ascend with unceasing regularity the songs & petitions of awakened men. Childlike lips have learned to lip "Our Father which art in heaven" & adults to sing "What a friend we have in Jesus!"

The Change has not been as deep as could be wished, but we can afford to be hopeful of those whose outward deportment have already undergone so material a change.

*Receiving of the
School at Ft. Wrangel,
Alaska*

BRIG.-GEN. O. O. HOWARD :

Sir,— At your request I have pleasure in detailing the recent flattering interest in educational affairs manifested by the Stickeen Indians of Alaska, which, with the encouragement of citizens and others, it is hoped may result in the establishment of a permanent school and Mission for that people in the vicinity of Fort Wrangel.

You are fully aware of the wholesome progress in Indian civilization wrought at Fort Simpson, British Columbia, under the direction of Rev. Thos. Crosby, of the Canadian Methodist Church, as well as by the

adjoining Church of England Mission at Metlah Catlah. Fort Simpson is distant from Fort Wrangel a voyage of but three or four days by canoe through the straits, and during the summer of 1876 many Simpson Indians visited Wrangel seeking and obtaining employment in the various industries fostered by the mines. Familiarly known among miners and residents as "Mr. Crosby's Indians," their decency and upright conduct early attracted my favourable notice. I observed that they habitually ceased from work on Sunday, engaged in religious worship, and behave generally like Christians. Later, through

the generosity of Mr. W. K. Lear, a large building was temporarily provided. I had previously received from the American Tract Society in New York a quantity of small hymn and prayer books, which were placed at their disposal; and under the leadership of "Philip" and another young Fort Simpson Indian, regular Sunday services were continued to the end of the season. There was rarely a vacant seat in the building, the congregation comprising Stickeen and other Indians, miners and citizens, as well as soldiers and officers from the garrison.

From the time of my arrival at Fort Wrangel the Stickeens had constantly importuned me to induce the "Bostons" (jargon for the American people) to provide them such Mission and school privileges as

were enjoyed by their neighbours, the Indians at Fort Simpson; and now these recent events awakened in them a fresh interest. Fortunately Mr. Crosby was enabled to spend a day at Wrangel early in October, and by his zeal and energy to give definiteness and vitality to the project. I joined him in calling together the merchants, other citizens of the town, and the Indians, all of whom exhibited the heartiest approval of the movement. He appealed to the assembly to make an immediate expression of its sentiment in the shape of contributions which should form the nucleus of a building fund, with the result in a few hours of a subscription list aggregating \$400 gold, more than one-third of which, as I remember,

was paid on the spot by the Indians themselves. Mr. I. C. Dennis, the collector of the port, consented to act, and remains the treasurer of this fund.

Mr. Crosby seemed certain that the Church he represented would prefer not to go outside its national territory to engage in permanent work, but was confident you would be able to induce some American Church or Missionary Society to send a proper person to Fort Wrangel to take charge of the Mission. I felt authorized to endorse this last assertion, being fully assured that all needed funds for the enterprise would be forthcoming from local sources.

There can exist no doubt of the good to follow. The all-important object is to secure at once the services of some practical man who will go among these Indians to stay as Mr. Crosby does at Simpson.

"Philip" remained at Fort Wrangel when I left there in November. During the four or five weeks immediately preceding he had conducted a day-school, upon which there were in regular attendance about sixty Indian pupils. The broken accents and uncouth surroundings, and not the lack of inclination or aptness in studies, drew the attention of visitors and distinguished this from the average common school of Eastern rural districts.

I have the honour to remain, General, respectfully your obedient servant,

S. P. JOCELYN,
Captain 21st U. S. Infantry.

1876

*As everything
pertaining to
Philip McKay
is of ~~the~~ interest
to the Church
we present a
Sketch of him
by Mrs E. Crosh
Wife of the Meth-
odist Minister
at Ft Simpson
B. C.*

Philip McKay, of Fort Simpson, B. C., whose Indian name was "Clah," died at Wrangle, Alaska Territory, on the 27th December, 1877, aged about thirty years. When the preaching of God's word was

begun among the Tsimpsheans by a few Indians who had been converted in Victoria, Philip was one of the first to come out from heathen prejudice and superstition on the side of Christ, and was baptized by

the Rev. Wm. Pollard, on his first visit to Fort Simpson, four years ago. He availed himself faithfully of the advantages of school, and showed a deep interest in the study of the Bible. In the summer of 1876 he, with a number of young men, went to Wrangel in search of work. Here they regularly held religious services which were largely attended by the Stickeen Indians living at this place, many of whom heard the Gospel gladly. When their summer's work was over these men felt that the good seed thus planted must not be left to perish, and Philip, with one other young man, remained to continue the work. Philip seemed to feel the needs of the poor Stickeens his special care, and from this time until his death, with the exception of about three months spent at Fort Simpson, he was constantly engaged in labouring among them.

He had many difficulties to meet, but by his good sense and consistent life he commanded the respect of both indifferent or opposing white men and the jealous heathen, while he gained the love and esteem of those whose hearts were opened to the truth which he was earnestly striving to teach. He showed great firmness and Christian courage in endeavouring to suppress the social evils of the people, especially the manufacture of liquor, which the Indians of Alaska, in spite of law, carry on to their own great injury. He began, and successfully carried on, a school for the Stickeens, and when the Presbyterian church of the U. S. having undertaken to care for these people, sent a lady to take

charge of the work until the appointment of a minister, Philip was retained as her assistant.

A year ago last fall he was attacked with consumption, but recovered. Last September the disease returned, and he sank rapidly. His relatives, upon hearing this, hastened to him, and wished to bring him home at once, but he replied that he would not leave his work until he died. His last days were spent in affectionately urging all about him to live for Christ and for heaven, while he assured them that he rejoiced in the hope of soon meeting his Saviour. A few moments before he died he sang the hymn, "I'm going home to die no more," and commended himself to God in prayer.

Though so short, Philip's Christian life was not in vain. Two years ago the Stickeens were plunged in heathen cruelties and vice, now a day-school is established in their midst, and every Sabbath a congregation of some one hundred and fifty assembled to worship God and hear His gospel, while some give evidence already of walking in its light, and in effecting this blessed change, our departed brother, Philip, has been, by the Divine blessing, the chief instrument.

We had been planning other work for Philip when he should be no longer required at Wrangle—the fields all about us appear white unto the harvest, and the labourers are few—but the Lord's ways are not our ways; and while we feel our loss, still it is a precious thought that another of the poor Tsimpsheans is safe at home with Jesus.

E. C.

highlighted features have been its excellent pictures as time y articles on current events - its interesting and instructive stories and sketches, and the remarkably low price, only 25¢ a year plus a 10¢ a volume charge.

$$\mathcal{L} \quad \mathcal{A} \quad \mathcal{I}$$
[illegible]

The bodies of the dead are disjunct and burned. The funeral ceremonies of the wealthy often last four days. Dead slaves are cast into the sea. They believe in the transmigration of souls from one body to another, but not to animals. And the wish is often expressed that in the next change they may be born in this or that powerful family. Those whose bodies are burned are supposed to be warm in the next world and the others cold. If slaves are sacrificed at their burial, it relieves their owners from work in the next world.

Their food consists largely of berries and fish. Large quantities of salmon are smoked and put away for future use. They also prepare large quantities of fish oil.

Some years ago a party of them E. vied seen the coaks on ship miz up shore and take it into bread—not possession of a barrel of wine from a ship were led coasted. A portion of this was mixed up as they had seen the cook do, and baked and boiled and boiled and baked, but to their great disgust nothing eatible came from it.

4. ontology

Many of them paint their faces with lamp black and oil which gives them a very repulsive appearance.

They have a great variety of household utensils made from the horns of mountain sheep and goats, from ivory and bone.

Polygamy is common among the rich, a girl arriving at a marriageable age, the lower lip of the girl is pierced and a silver pin inserted, the flat head of the pin being in the mouth, and the pin projecting through the lip over the chin. Many of the men, men as well as women, wear a silver ring in the nose as well as the ears.

A man wanting a wife sends a message to that effect to the girl's relatives. If he receives a favorable answer he sends them all the presents he can procure. Upon the appointed day he goes to her father's house and sits down on the door-step with his back to the house.

The relatives who have assembled there sing a marriage song at the close of which the bride and groom are laid across the floor. The bride is escorted over them from the front where she has been sitting and takes her seat by the side of the man.

Then dancing, singing and eating are kept up by the guests until they are tired. In these festivities the couple take no part. After this they fast for two days, then after a slight repast they fast for two days more. Four weeks afterward they come together and are recognized as man and wife. Perhaps if there was more fasting upon similar occasions among Americans there would be fewer divorces. The silver pin is now removed from the woman's up and a spoon-shaped plug called labaret, about the size of a quarter of an inch long, is substituted in its place. As she grows older larger ones are inserted so that an old woman may have one two inches in diameter.

A. I can only cure the crying babies in the
 take them to the seashore and hold them
 the water until they cease crying. As
 soon as they can walk children are bathed
 in the sea daily and they learn to swim
 at as soon as they do to walk.

Discussion

Festivals are given on erecting a new house, naming of children marriage, birth etc. These festivals consist of dancing, singing and feasting. Some of them are so expensive as to impoverish a whole circle of relatives. The universal attendant and important personage at these festivals is the dhama, sorcerer or medicine man.

Sorcery seems universal among all uncivilized people, prevailing alike in Asia, Africa, America, and the islands of the sea. The words and actions of the Shaman are considered infallible. The shaman is often hereditary, the son inheriting from the father the various paraphernalia of drum, rattles, masks, charms, etc.

The young man that would become a shaman according to Dall secludes himself in a cave in the woods, living in roots, then claims that a master spirit sends a test to him which he kills. The skin of the otter becomes his badge of office. A piece of wood is placed in a bag prepared for the purpose and carefully concealed as a charm, for was an uninitiated person to look upon it they would immediately lose their senses. If solitude and low diet do not bring power, the young Shaman spends a night at the grave of an old Shaman, taking a tooth or finger from the corpse and holding them in his mouth to more readily compel the attendance of the spirits.

the honor of the Shaman depends upon the number of spirits he can control. He has a separate mask song and dances, for example. His hair is never to be cut.

from Dall we also receive the following
women performance

On the day appointed for the exhibition of his power his relatives, who act the part of a chorus of singers are obliged not only to eat, but also use a feather as an emetic, and vomit themselves entirely from food. The performance commences at sunset and lasts till sunrise. All who wish to participate are welcome in the lodge of the Shaman. When they join in a song, to which time is taken on a drum. Dressed in his parrotalia, with a mask over his face, the

[illegible]

When a person has had a stroke, it is often a surprise to the family and friends. The person who has had a stroke may not be able to move, speak, or think as they did before. The family and friends may not know what to do. The person who has had a stroke may need help with everything. The family and friends may not know how to help. The person who has had a stroke may need help with everything. The family and friends may not know how to help.

A. The Alaska Indians are held in a
fear of the cannibals or made slaves.

To such men and such supernatural
these people are bound body and soul
And to rescue them from this, and to
sing and elevating their condition in this
life, and presenting to them a glorious
eternity, through a crucified and risen
Savior, is the work of the Board of Home
Missions.

I must describe to you how the natives celebrated Christmas. Between twelve and one o'clock Christmas morning I was awakened by hearing persons coming up to my house. I arose, and from my window saw at least sixty of my Indians standing in a double row in front of my house, with their lanterns and umbrellas for it was raining heavily. Just as I looked out they commenced singing "While shepherds watched their flocks by night." They sang that and another hymn and then went quietly away. It seemed to me that nothing ever aroused my gratitude as that did. I did not know that there was anything more to come. But about nine o'clock in the morning I saw a large procession filing into my yard. First came the son of one of our prominent men, a boy about thirteen, carrying a large British flag. Perhaps some Sabbath school class of boys would be willing to present our mission with an American flag—the Stars and Stripes. Next came the Christian chief, Towonatt. Then came all the leading men, then their wives, then my school. They walked in single file. I stood in my door, and as they walked past each one shook hands with me and wished me "A Merry Christmas." The old chief took my hand, and said, "A

Merry Christmas," and "God bless you, dear teacher," and much to my surprise leaned forward and kissed me on the cheek. He had evidently learned his speech for the occasion, as he does not speak English. I wish I could describe their costumes. But as I have not time, I will only say that the boy who carried the flag was dressed in light blue cashmere, covered over with gilt stars. He had also on a head dress made of flowers and stars. There were about two hundred in the procession.

During the holidays, the natives got into many troubles, through the great quantities of whisky that have been made here. It became so bad, that Mr. Beebe gathered a party of men, last Thursday, and made a raid on suspected parties. Eight distilleries were found and broken up. There have been eighteen in all destroyed.

FORT WYAN, AL, Alaska, Jan 16, '78

WITCHCRAFT.

The last three weeks has been a time of very great excitement. Some of the heathen Indians arrested two women and two little boys. They charged the women with being witches, and asserted that they had manufactured poison from portions of dead bodies taken from graves at night, and had administered this poison in the food of different persons causing their death. The women were tied up and left three days and nights without food or water, during which time they were dragged by the hair of the head over the beach, cutting and bruising their bodies in a fearful manner. They were thrown into the bay and kept in the water until almost drowned. They were taken out at night, stripped of their clothing and compelled to lie on prickly ash, and many other terrible things they suffered. One of these women, about 45 years of age, had attended my school. When I heard of what was going on, I went up to see them. At first they refused me entrance to the room where the women were confined. I insisted on entering, telling the leading man that I must see and talk with the women, and that he could be present if he wished. He then got five of his men and went in with me. Some of my people who had followed me up begged of me not to go in. But I had no fear of them. When we entered they looked the door on the inside. Oh what a sight was that to see in our own Christian land. There sat my pupil on a pile of straw, almost naked, and so emaciated that I would not have been able to recognize her. She was in a most shocking manner.

Look her down to the Bay & held her under the waves until she was almost drowned - Then took her up the beach, dragged her ^{by hair of head} through a bed of cactus & over the rocks on the beach - until her body was torn & mangled in a most shocking manner.

Mrs Brown

Rev S. Hale Young reached Ft. Wainwright Aug 1878.

In November 1878 held a 4 days Council on the Subject of Witchcraft.

In the spring 1876 Philip Henry
(later) Charles McKim, ^(Talcott) Augustus
(Hill) Schuyler, Lewis
Hunt, Charles Smith, Peter B. Widener
John D. Rockefeller & James A. Smith
Wrote to Hancock, request to give
to the Librarian. The application was
forwarded for consideration to the
Quartermaster's Dept. U.S.A.

When it was proposed to have
the Librarian in the West Union
the women declined to work in
the Lib. & it was ultimately
decided, that they would not
go to the Lib. The Capt.
Huntley, 21st Feb. 1876, informed
them in consequence of the
fact that the women
were in securing a room for
the Lib. & the Lib. was
not completed.

In Sept. 1876 the women
were given a room for the
Lib. in the building of the Lib.

At the Lib. of the women
was taken ~~on the 1st~~ on the 1st
of the building, the building
has the Lib. on the spot.
The Lib. is the Lib.

1861, when upon leaving home
to go to S. C., I found a letter
from Mr. Crosby, in which
he informed me that he had been
in 1850 was used in the building
of the Ch. - Mr. Crosby agreed to
take the temporary oversight of the
Mission, until such a denomination
of Christians in the U. S. should be
up. Accordingly, he placed in charge
of the Mission in charge of the same
a letter to Mr. Crosby, at a salary of
\$10 per month. (Crosby was not
in the day school) Lewis W. and
his family, were then left at home
+ assisted Philip.

He was returned to the Mission
in the Spring of 1861.

During the winter of 1861
for that Crosby had been corresponding
with a Presbyterian Ch. in Phil^a. The
Mission Committee of the Methodist Ch.
in N. Y., at New York City, + the
Mission Committee of the Methodist Ch. in
the North had been in communication
with the Presbyterian Ch. in Phil^a. + the
two latter bodies had decided to
forfeit that they could do nothing.

Mr. Crosby then said the matter
was settled. The matter was settled
while the above was in the air
and the fact was that the matter was settled.

... that he could not live
in the - He returned to Boston
upon the ship - & finding
a Commission waiting, which
sent him to Arizona, he
remained there, where a few months
after he died.

Judicious had said that he
would not blame, & even being
again in place. Until the arrival
of Dr Jackson & Mrs M^r Harland.

Mrs M Harland came down from
the Nez Perce Reservation in Jan-
uary 1877 to Portland & united
with Pres ch of Portland.

Mr Mallory was appointed
by the Govt to teach among the
Nez Perce Upon his arrival in
Oregon found the place filled.

After Conference with Maj Gen
Howard & Dr Lindoley, Maj Gen
Howard appointed pay Masters
Clerk & passed him up to
Alaska - in order that he might
report the religious condition
of things & with the hope that
might be induced to remain

there, & perhaps he made
Agent for a new Indian district
that there was some hope might
be created. Dr L - advanced
him \$70 - which he paid to get
back on the California & was left
in debt which was not over two
years in being paid by Dr - L

Send presents to
John & Lena Kadeshau
Moses Louie & wife
Iowaatt & wife
Aaron & wife
Matthew
Lot & wife
Shaako
Mrs Dickinson
Jonathan Katanake

This packman was called
Ko-da-tah. after ~~Aaron's~~ wife
Moses?

Took Low a great chief of
the Stickines wanted was be-
trothed to a beautiful girl -
who died before their marriage
In honor of her memory he
had a great pole erected two
feet through & 40 feet high Crowned
with this image of his betrothed
It was erected sometime
in the 18th Century - & Carved
with stone implements.

The Carving Cost about 100 \$
& the Ceremonies in Connection
with the Erection of the pole,
about \$2000 -

In those days when there
were no iron implements, only
the Chiefs had houses, which
were built very large so as to
be the common gathering place
of the tribe

As the They paid for their
Cotter spoons in slaves, blankets
& furs. The houses were erected
by the joint labors of the tribe

When completed a feast would
be made, often lasting for weeks
at which there would be a free
entertainment for all who should
come from far & near

At this feast there would be

be a Master of Ceremonies
to regulate matters.

All the tribe were expected
to help provide the presents
that were to be given away to
the guests. And according
to the number & value of the
presents would be the standing
honor of the Chief.

What they gave away one
season, they expected to receive
back another. The more
chiefs he gave to, the more would
be under obligations to return to
him.



Dear Mr. [illegible] I have been thinking
of you a great deal lately and wondering
how you are getting on. I hope you are
well and happy. I have been very busy
lately but I will try to write you more
often. I am still in the same place
and doing the same work. I hope you
are all the same. I am very fond of you
and hope you will write soon. I am
yours truly [illegible]



until 1876 when a movement
commenced among the natives
themselves

In the spring of 1876
Mrs. Brewster, Elizabeth
from the Methodist Mission
of St. Simpson British Columbia
went to Fort Wrangell, Alaska
for work - At home their cus-
tom at home, when Sabbath
came, they refused to work, and
were religious services in English

and so forth - and in the
winter - and in the summer
the natives were in the
habit of working

and in the summer - and in the
winter - and in the summer

and in the summer - and in the
winter - and in the summer

and in the summer - and in the
winter - and in the summer

and in the summer - and in the
winter - and in the summer
the natives were left at
Wrangell to open a day school
- and in the summer - and in the
winter - and in the summer

the Circle they planted
the Standard of the Cross * for
years banished from Civilization
deprived of almost every com-
fort they have now planted
civilization with the waving
banner of a Crucifix the Cross
little, as they have preached
a Principled Pardon & risen Re-
deemer all things that were
lost so far as God
the people of Russian America
were neglected & untouched
When then that invisible
wall was broken down & Alaska
came under a Protestant power
it was then that we joined to the
great Missionary Association to
Christian Occupancy we would have
supposed that there would have
been no delay - But by some
strange - & almost unaccountable
combination of circumstances
nothing practical was done
for 10 years. The matter
had been occasionally brought
to the attention of Missionary or-
ganizations & other Societies
& here & there individuals had
come & gone with interest but
nothing practical was done
(see beyond)

Travelling year by year thousands
of miles often in the rigors of among
the scattered Indian villages. Of-
ten in the rigors of an Arctic winter
experiencing a degree of cold
that can not be imagined by those
who never felt it, sleeping out
at night with snow-cumbers for their
covering, mingling with savage
men - deprived of sugar, flour
or other necessaries for meat's cook-
ing. Amid constant dangers
these men are demonstrating
that the era of missions is in
Mexico has not yet passed.

& pressed its borders -
Through the various efforts &
aid to protection of Admiral
Peacock of the (British) Royal
Army, Mr MacLennan & the
Church Missionary Society
was in 1857 at Ft Simpson
on the edge of Russian territory
opening a way of the North.
The following chapters of successful
mission effort -

Rev Vicars were slowly
working their way abt among
the tribes on the great Arctic
Ocean - following up the great
rivers through trackless waste
until crossing the Continental
divide they told the story
of the cross to the hordes of
Siberia upon the confines of
Russia.

Still farther north following
the cold & lonely path into
arctic regions, Rev Vicars
were day after day following
the lonely path & report
the story of the cross to the
tribes above the

And the magnificent glaciers
rivalling & exceeding the better
known ones of the Alps.

The Active Volcanoes -
The warm Medicinal Springs
which render it all the more
valuable the grandeur of its nat-
ural phenomena.

The Southern Coast Climate
moderated by the warm Japan
Current of the Pacific & its
fertil Coastly furs, immense
lumberlands, marvelous
minerals & great deposits of
coal & iron & Copper & gold &
silver - all mark it as the
future abode of millions.

The opening up of such a
country opened a new & un-
filled for American Missions
Previous to 1857 the exclusive
policy of the Greek Church of
Russia had thrown a barrier
in the way of the Christian
the Great Wall of China

British Missions with a
generous nation & great commercial
interests of modern times
had pressed forward & str-
ngthened in the same way



[illegible]

New possession or only "temporarily" called in as "the New World" - This was not any-
 thing to that great Statesman -
 Before a public dinner
 given him to return his interest
 to private life.

For did it shake his confidence
 in the value of that Country or
 the wisdom of his own bold
 move in making it.

At a public dinner given
 him upon returning to private
 life, to the question "Mr. Sumner
 what do you consider the most
 important act of your official
 life" he unhesitatingly replied
 "The purchase of Alaska" then
 after a moment's pause added
 "But it may take two generations
 before the purchase is appreci-
 ated."

The old Statesman was
 right. It was his crowning
 glory to have added a new
 Province to his Country's domain
 - the Empire stretching 3200
 miles in an air line from
 coast to coast. Stretching as



Alaska - A New Mission Field

During the winter of 1866-67 the U.S. Senate was the scene of a stormy debate over the ratification of the treaty with Russia for the purchase of ~~the American~~ Alaska ~~possessions~~.

It was in that debate that Charles Sumner delivered one of his masterly orations. As he spoke of the resources of that vast, distant & then almost unknown land - learned men listened with eager interest - as he portrayed its ^{coast} relations to our possessions ^{on}.

the pacific patriotism warmed & glowed with enthusiasm.

— as he spoke of its grand future every heart was thrilled & the determined opposition of some overcame.

The treaty was ratified. Russian America was turned over to the United States & Alaska became a portion of the American Union.

The attention & interest that had been awakened at the time of the heated debate in the Senate soon died away & the American people ~~soon~~ almost lost sight of their



